

Mathematics, Philosophy, and Yoga

Part 5 of 6

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The number you see on the blackboard is something I'll use a little later for the process of mind stretching. We've used it before. It seems to work. I want to say first, something concerning the nature of the relationship between the speaker and the audience in this type of meeting. It is not the same as that which exists in an academic school. It's more like the relationship between a conductor and an orchestra, and the quality of the audience limits or expands the power of the conductor. We're very fortunate, never have I had an audience where there were so many musicians—I mean this figuratively—some even virtuosos, both seen and unseen. It is the joint work of the two of us.

Later tonight I propose to go into deep waters. Heretofore, we've been playing on the shore, getting our feet a little wet, but we propose to dive tonight, but before doing that, I wish to introduce to you a conception that I worked out some seventeen years ago suggested by a book called *The Meeting of East and West* written by a philosopher named Northrop. He built a conception of the nature of Oriental consciousness—more particularly true of the Far East, but also in some measure true of all the East—in which he spoke of the ordinary consciousness as being in the nature of a *differentiated aesthetic continuum*. Now, here 'aesthetic' does not mean the beautiful merely. It means something more like that which Baumgarten had in mind when he used the term, or Immanuel Kant, as the order of sensuous consciousness. It is represented in the flat, two-dimensional art of the Far Eastern Oriental. It is again represented in what we call the nominalistic, phenomenistic, positivistic form that recurs so often in the Buddhist *sutras*—in those forms of Buddhist philosophy that are called Emptiness philosophy—the *Shunya* philosophy. Here the play of the world of experience may be likened unto the images on a soap bubble film. Yoga becomes a process of orientation to what is called the *nondeterminate aesthetic continuum*—the soap bubble as considered separate from the images that play upon it. Consciousness, in the beginning, deals with the play of the images, but through Realization is enabled ultimately to be aware of that which is no longer image, but the support of image.

In contrast, he spoke of the Western genius as developing in the dimension of the *theoretic continuum*—in this case *differentiated*. The differentiated theoretical continuum is the basis of our science. Now, it is significant that the development of mathematics in the Orient has not gone far as compared to the development in the West. To be sure, we have received from the Orient certain important conceptions, and from India specifically, the conception of zero—something which stands for nothing and yet is very important. It is significant and to be expected that this should come from a metaphysical race. But in general, the vast development of mathematical thought which is central to Western science belongs to the genius of the West.

Now, to this, as my contribution, I add the conception of the *indeterminate theoretic continuum* as a way of yoga. Not a transportation of yoga from the East, but a yoga indigenous to Western man. As I see it, the keynote of this was originally laid by Pythagoras, whose main contribution to mathematics was perhaps the most important contribution ever made, namely, the principle of proof. Before him, mathematical theorems or propositions were largely empirically based. Now, out of this has grown a monumental structure calling for a cognitive power that is rarely potent. I hope we can succeed tonight in introducing something of it to you. Many of you are not technically equipped. You will not follow all the way. When you begin to get giddy, just lie back and take a free ride.

Now, there is a reason for me to introduce this. It's related to one paragraph, the first, in the *Pathways Through to Space* on the subject of the High Indifference. There's only one individual who has read this paragraph, so far as I know, who caught the essential reference in it. I'll read it to you, then go on:

How shall I ever describe what transpired last night? It is utterly baffling to language as such. At best, what I say may suggest something, but can never communicate the Reality. It was neither an experience, in the proper sense of the word, nor a logical penetration, for both [conceptual] cognition and perception are hopelessly inadequate either to represent or contain it. As the Infinite is to the finite, so was that Consciousness of last night to the relative consciousness of the subject-object manifold. I penetrated a State wholly beyond the relative field, and also well beyond that Realized by me heretofore. Truly within the Infinite there are Mysteries within Mysteries, Deeps beyond Deeps, Grandeurs beyond Grandeurs. Just as in mathematics there are infinitudes of higher orders infinitely transcending lower infinities, so is it in the Transcendent World. Is there no end to possible Awakening? Is there no end to the progression of infinities? It may be so. I Know that I found an Infinite World, and then another Infinite consuming the first. I can say these Worlds are, but I can place no limits upon the Beyond. Mystery of Mysteries, reaching inward and outward, but ever Beyond! And from that Beyond, ever there come new whisperings of other imponderable Glories. Ah! How little is this world at the beginning of the Trail.¹

This individual recognized in there the reference to Cantor's transfinite. He was trained in theoretical physics, a teacher in the School of Mines at Columbia University, who wrote textbooks on thermodynamics and taught it. But he had the mystic call. He could not continue in his work. He had to abandon it though he was offered higher positions, even a year at the school of advanced study at Princeton, but he could not continue. Ultimately, he got a hold of this book and he came to me. But in correspondence, he alone knew what I meant there. That's not to be taken as poetic exaggeration. This is meant fully.

Now, there are two ways of being aware. We'll take this from the field of ordinary experience, and in this case it's a scientific experience. I refer you to the story of

¹ Franklin Merrell-Wolff, *Pathways Through to Space* (New York: Richard R. Smith, 1944), 115.

the discovery of Neptune. Certain mathematicians in England and some in France calculated from the perturbations of the next interior planet that there should be a certain planet out in a certain part of space. The one in England communicated with the astronomer at Greenwich telling him to point the telescope in a certain direction with the expectation of discovering a planet. The one in France did the same but he was scorned and the result was the English astronomer was the first to see this planet. Now, that illustrates two ways of cognition: the mathematical and the sensuous. There was the discovery by reason of mathematical relations and calculations and the subsequent discovery by vision. These two are supplementary with us in the relative consciousness.

Now, in yoga the same thing applies. There are yogic philosophies of which one of the most important is that left us by Sri Shankaracharya. One may study this philosophy, be convinced of its validity, its logical coherence; it may become his own accepted philosophy, but that is not Realization. On the other hand, if the Door opens, he will know the ineffable Reality which in its own essential quale—a philosophic term—cannot be communicated. Now, as I have known this way, I'll speak of it. Some things from the inside can be said.

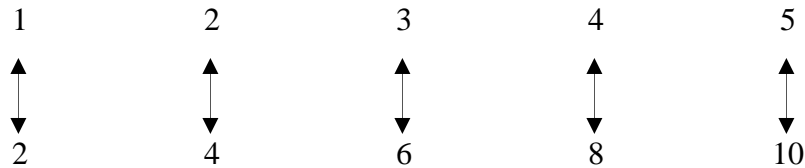
I was thoroughly convinced of the logic of Shankara. The technique was *mayavadin*, that is, the viewing of all manifestation, the world about, as but an illusion, irrelevant to the Truth. It was at the end of a search taking twenty-four years in which an academic career had been sacrificed; and at the end of twenty-four years I learned one thing, and that was there is nothing to be attained. The logic of this is easy to grasp. If I and all creatures are of the nature of that ultimate Reality, even though that is veiled from the outer consciousness, I cannot *attain* that ultimate Reality because I am That already and so is every other creature. This yoga was in the form of the Self, the search for the Self—not ego, but Self. The two are very different. Ego can be an object of consciousness; the Self cannot. And if you try to throw it before you, you get into an endless regression. If you think you can observe it, you'll find you'll have to ask yourself what is observing it. It is "I" who am observing it. And every time you try to put it before consciousness, you merely regress backward, and so that finally you learn to place it before consciousness no more—just sink back into it. At that moment I had been reading on Liberation in the thought of Shankara as portrayed in Deussen's book *The System of Vedanta*,² and this I saw very clearly—nothing to be attained and gave up all striving at that moment and have not striven to attain since, for I am That already which I seek.

I thought nothing more would happen, but that opened the floodgate. There was an *ascension* in Consciousness, as nearly as we can express it, that is the way it felt. This belongs, now, to what we might call the field of metapsychology. And I found myself above space, time, and law, and thus completely free. Again, the logic of this is not hard to grasp, for that which is the source of space, time, and law is of necessity above conditioning by space, time, and law. The Indian name for this is *Parabrahm*. The Buddhist name would be, perhaps, *Alaya Vijnana*. Now, it is fundamental to this philosophy of Shankara that every creature is viewed as identical with *Parabrahm*; and note this—not identical with a limited part, but with the whole of *Parabrahm*. So the

² Paul Deussen, *The System of the Vedanta* (Chicago: Open Court Publishing Co., 1912).

candidate of yoga is not to think of himself as becoming merely a separated fraction, but part and parcel of that whole.

Now, usually at this point the mind breaks down and can go no further, but thanks to the achievements in the field of mathematics we have thinkable symbols that can represent this. This is due to the work of Dedekind, especially.



I'm going to ask you to look at the ordinary number system: 1, 2, 3, 4, 5, and on without end. Then, look at the doubles of each of these numbers: $2 \times 1 = 2$, $2 \times 2 = 4$, $2 \times 3 = 6$, $2 \times 4 = 8$, $2 \times 5 = 10$. We have set up what is known as a reciprocal one-to-one correspondence between the two series. That is the simple process of counting. Another thing you note, every number in the second series is to be found in the first, but the second series does not include all the numbers in the first. You do not find any of the odd numbers. But because you've set up a one-to-one reciprocal correspondence that'll go throughout, you must say that the two series are equal. That's merely extending what you do when you count.

Take the herdsman who counts his sheep perhaps on his fingers, he sets up a reciprocal one-to-one correspondence. And when the fingers give out and his toes give out, then he'll probably start in with stones. And he counts his sheep by putting stones aside—into a bag perhaps—and when he goes home he can say, "I have that many sheep." This is before abstract number has emerged. This is original counting. The name for stone is 'calculus', and it's the basis of our word 'calculate' and the discipline of the differential and integral calculus. When you say calculus to a doctor, he thinks of something very different. Alright, all you've done in this counting is to set up a one-to-one reciprocal correlation between the two sets—the sets of stone and the set of sheep. We've done the same thing here, and when the number of stones and the number of sheep are the same you say that the quantities are equal in cardinality—the number of entities. In this case, we have an equality or the sameness of cardinality between this series and that, because this goes on indefinitely. No matter how big your number here may be, there always is a number twice as big.

Now, let the second series represent an entity which seems to be separated from the root source represented by the first series. His fusion with the root source is a fusion with the whole of the root source—so on through. And since we can build up an infinity of series like this: like 3 times the number, 4 times the number, n times the number, or powers: 1^2 , 2^2 , 3^2 , or so on, n^2 , you have an infinity of possible abstractions, if you please, or subtractions from the original manifold. Let this represent *Parabrahm* and this also *Parabrahm* that has forgotten himself. And he returns to Recognition with the whole of this, for every part of his being corresponds to a part of this. Thus there can be an infinity of apparent abstractions from the original source and yet each one can return and become identical with the whole. The implication is that the totality of the being of all of us, real

being, is not finite, but infinite. This is part of the logic of the infinite as is represented in mathematical terms.

Now, returning to that experience, or rather Realization—I avoid the word ‘experience’ because I like to reserve it to a more specific use, namely, sensuous perception, and apply the word ‘Realization’ to this other way of cognition that is neither sensuous nor conceptualistic. I spoke of the fact of the sense of Liberation. There emerges a quality of *delight* that is beyond anything that the relative consciousness can imagine. I would say, as mystic after mystic has said, that this value, this delight, was literally worth any cost whatsoever—even lifetimes of suffering would be a low cost. You do not imagine it. Delight is not pleasure. It’s beatitude. It’s the sense of utter purity. It’s a joy that purifies where there is impurity. And though pain, too, is a purifier and the one most used by people because the only one that they respond to, this joy is a far greater purifier than pain, for remember it’s not a selfish enjoyment of a pleasure. The concept of pleasure is not valid. It is so completely beyond our imagining that it’s hard to say. The mystics will write in the terms that seem like impossible exaggeration, but the fact is there is no language whatsoever that is not an understatement in the expressing of the value. It’s not a selfish thing. It’s a power to bless. And associated with it is not merely the moral will of benevolence, but an enveloping field of benevolence that possesses him who has entered. Benevolence is no longer a matter of moral discipline. It is part of the very essence of That.

I have passed up and down, as it were, between the relative state and this deeper state and one thing becomes evident, at some point there’s a shift which you instinctively call an “inversion of consciousness.” The word recurs in Aurobindo’s literature frequently. Just what this inversion is, just how one might try to analyze it, is not wholly clear. I’ll deal with some of its elements later, tomorrow night when I will be dealing with another problem. At the point of inversion there seems to be something that is akin to what we would call a “discontinuity” in mathematics where one consciousness blacks out and immediately another consciousness takes over. Now, there are times when I have deliberately passed up and down, trying to maintain continuity of consciousness here and it couldn’t be done. There was that discontinuity—very quick. On one side, I am—and I state the attitude of the ordinary consciousness—I am this relative personality conditioned by the environment about me; and beyond, on the other side, I am That which supports this universe. There also is a sense of “I” ascending and descending. I’ve never run across this in any reference to it in the literature. Tentatively, I applied the term ‘escalating self’. This may be but an appearance. It does not seem to be so now, more as though both types of consciousness running concurrently; but there was this kind of experience of self in the relative field, limited, restricted, conditioned by environment, the Self above supporting the whole universe. Now, don’t think of supporting the universe in terms of an Atlas holding up something physical. It’s the universe of our consciousness, the only universe we ever know. The universe of consciousness, I should say, not merely our relative consciousness. The only universe that can possibly count is a universe that exists for consciousness, and that Self supports this universe. But that Self is no private Self—just as the sun which appears in many dewdrops is one, and the manyness of the dewdrops is an illusion, actually the sun in the dewdrop is part and parcel of the sun in the sky—so is it with the Self. In other words, *Atman* is identical with *Paramatman*. And so when you say, “I sustain this universe,” it’s not an impossible egoism, an inflation, but

it's an eternal fact with which your private consciousness has become fused; and when fused, you participate in that universal Consciousness.

This state I called *Nirvana*. I don't know whether that's what others mean by it. It seemed to be terminal to my understanding of that time, and the most desirable possible thing. I had the image of *Nirvana*, or *Moksha*, as standing in a vertical relationship to the world of appearance, *Sangsara*—that it was absolute and this only relative. So I thought for thirty-three days. I had been warned to watch out for something involving the cycle of thirty-three. Well, I supposed, maybe thirty-three years, thirty-three lives, thirty-three months, or what not. I did not imagine it meant merely thirty-three days. I did not know there was anything more, therefore I was not seeking anything more, and there walked in a consciousness that was to this that I have just described as an infinity of vaster order. And here I have to use the symbolism of the transfinite that Cantor developed. But first, let's go into this from the side of representative description so far as that is possible; and this might be called "metapsychology."

The keynote of the earlier experience so far as feeling was concerned was, as I said, a state of unimaginable delight. And don't think that this delight is not a force. It's hard for the physical organism to endure it. There's nothing that seems hard in the state, but if one opened the floodgates to it, it could burn out the gross physical organism. It will leave an organism tired. And one result of that is you get pretty disgusted with these gross physical organisms. You'd like to throw them overboard. That's a temptation one could easily face. Now, if you'll notice the state of consciousness, there was a polarity: delight and the world here below, a domain of pain. Now, that means that even those things that are called pleasure or enjoyment here have the effect of pain if you have to endure them. What we call fun is pain—the whole works. Thus, the keynote of the world below is pain—*Sangsara*. So there is a dualism: the delight above, the pain below. And in that condition there is a tendency for choice, for preference—we human beings being what we are. It's not the state of complete balance; not the state completely nondual.

The event which took place thirty-three days later, specifically during the night between the eighth and ninth of September 1936, was the entering of a state which effectively was one of absolute balance, where the consciousness looked alike upon the supreme delight and the state of pain. It's not a state that a human oriented consciousness could desire, but when Realized it transcends the state that was Realized before just as an infinity of a higher order transcends an infinity of a lower order. I would say that the Consciousness now is not a human kind of consciousness, at least in our ordinary meaning of the word, for our human kind of consciousness is conditioned by preference. This was a Consciousness unconditioned by any preference whatsoever—a state of absolute affective equilibrium. If there were reason to go forth into the domain of pain, from the standpoint of that Consciousness, that move would be just as easy as going into the domain of inexpressible delight. I know this is hardly conceivable, but I speak from knowledge. Here there is no preference. There is the deep Realization that there is no creature anywhere who is suffering; that there is no such thing as one particle of the whole ever being lost. It is all eternally there. The only thing that has happened, we may represent in this way: that the Root Source of all had one wink of sleep and during that wink, it was as though there were stretched out milliards of years in which a universe seemed to evolve and creatures were born and seemed to suffer, but when the eyes opened at the end of the wink, all are home. So the remembered obligation to seek for the

Liberation or Enlightenment of all creatures loses its force, for there is no creature that is not enlightened already. There is no creature that is suffering, but only a wink of sleep in which a universe was imagined lasting for billions of years. There is no call in that state for action in any direction. Any decision made would be divinely right. To stay and linger in that Consciousness in its fullness, to go forth into the field of seeming evolution, either decision was divinely right. There was absolute freedom of decision but no reason whatsoever for making any decision; nothing that could draw one way or another. No better, no worse, but absolute equilibrium. Any decision would seem to be arbitrary and without reason. The next morning, I found myself back in the world—in world consciousness. Something seemed to have been decided, but whatever it was, it wasn't any better than any other possible decision.

Now, here was something I had found in no manual, no *sutra*, no *shastra*. I hunted. Barely could I find anything that faintly suggested it. One thing had changed very definitely, my whole view as to the nature of the relationship between *Nirvana* and the universe of action, or *Sangsara*, namely, that *Nirvana* is not absolute, but relative—that that is a duality after all, and that this higher Consciousness, among other things, was the integration of that duality. Hence, *Nirvana* is relative. Later, when I got ahold of Evans-Wentz's editings of certain Tibetan Buddhist *sutras*, I found that conception in them, namely of a *Nirvana* that is relative to the universe of action, that if that *Nirvana* is transcended, it can become a non-fixed Nirvana. If one enters the *nirvanic* state at first approach, he will enter into a condition where he is locked in, in the same way that he had been locked in the *sangsaric* state. He cannot leave it at will. But the non-fixed *Nirvana* can be entered at will and left at will. That was confirmation so far. But there are other elements in this experience I have not seen reported in the literature.

Things haven't been going quite as I had planned tonight. I've taken up most of the time in this description of a state of consciousness, and I did intend to go into a method of mental suggestion of its scale from certain features of modern mathematics. Now, this is a mental exercise and calls for a bit of mind stretching. We use the word 'infinite' quite carelessly. It's said that the Hottentot can count to 3; everything above three is infinity. There is a poet who spoke of the infinitude of the stars, meaning the visible stars; there are about 3,000 of them. He could count to 3,000 and everything above that was infinity. Now, the real infinity isn't that. Look at that number on the board, the number that has 1 with a 100 zeros after it. The name that was given to it by a child was 'googol'. Now, it's a good deal bigger than the national debt. The national debt is about 300,000,000,000. It consists of twelve digits. If you add another digit to it you'll have a number 10 times as big; a second digit, a 100 times as big; a third digit, a 1000 times as big. The debt would be only $\frac{1}{10}$ of 1 percent of that number. You'd have only fifteen digits, but here are a 100. It's a tiny number beside this. That number called a googol, or 10^{100} , probably would be sufficient to count all the raindrops that have fallen on the earth in geologic time.

Now, we're going into another number that will make that seem very tiny. It's called a "googolplex." You might write it as 10^{googol} , or equal $10^{10^{100}}$. To write that number out in this way would require a googol of zeros. Now, not everybody catches on to this. I had a medical man once present; he hadn't caught on to it until I happened to say there's a lot of difference between writing down 1,000,000,000 with nine zeros and

writing down another number with a billion zeros, and all of a sudden he caught the point.

Now, to give a suggestion of immensity, let us think about how much space would be required to write down a googolplex, which has a googol of zeros after it. I put that question once to a group I was talking to. Suppose you take a strip of paper, make your zeroes about a quarter of an inch in diameter, how long would that strip be? Well, somebody suggested it might reach around the world. Another fellow who saw a little more deeply into it said, oh say a million light years—a light year is the distance a signal of light travels when going at the rate of 186,000 miles a second. He was far too small. Assume a finite universe, as is the case with the Einstein conception, three billion light years across. Think of a big sphere of space three billion light years across. Make your zeros in little spheres a bit smaller than an atom but somewhat larger than the nucleus; pack them tight in that space, filling all the space, and you'll just have room to write down a googolplex. I verified the calculation when I ran later into a calculation as to the number of electrons it would take to fill the universe. The figure was 10^{110} , which is not too much bigger; it is bigger, several times of course, but that shows that the calculation was approximately right.

Now, when we speak of the infinite, a googolplex becomes as insignificant as a gnat. The mathematicians that are dealing with the infinite are dealing with immensity beyond all possibility of imagination. Now, I'm suggesting that the infinite as a conception parallels Realization as a fact, and this is to give some sense of the value.

The two men that have contributed to this field are Dedekind and Cantor. Dedekind is the one that gave the definition of the infinite as a manifold or collection of such a nature that it has some proper parts that have as many elements in them as the whole—just as in the case I put on the blackboard a while ago. And when he came to his existence theorem in his essay, to take up the question whether such an infinite exists, he took the human mind. The human mind can have an idea, and it can have an idea of that idea, and then of the second idea. Now, we'll get to a series this way. We have an idea; and we have an idea of that idea which we put down below; then we can also have an idea of that idea which we put up here, a new one, so that that'll be idea two; and so on, and an idea of that down here, idea three; so on indefinitely, no limit. There are as many elements in this series as there are in that. There's one element, this "I" that does not exist in this, therefore this is a proper part of that which is equal to the whole. Therefore the human mind is infinite in its potential. Not as a psychological fact, but as in a deeper sense.

Right here, if I can suggest to you what is meant by mathematical induction, not to learn a mathematical fact, but to learn something about the mind; it's a principle of proof that's very fundamental to the whole of mathematics. And what is implied in its being a proof? We do have ordinary formal logic. Let that represent all mortal beings. You say all men are mortal, which is equivalent to saying that all men form a class in the larger class. And then we say Socrates is a man. And since it's all contained in here you can draw the conclusion Socrates is mortal. That's a schematic way of representing the syllogism. That's deductive logic. You descend from a wider zone or inclusion to a narrower one. It's not very creative, this form of logic. It is more for the purposes of criticism, analysis, and so on.

Now, in your inductive logic, in the ordinary sense that's used in science, as I said earlier, from observations, a series of observations which you might call points established on the plane, you try to imagine some connecting hypothesis that would suggest a law or a relationship. I took the case of imagining five such determinations; they were represented by some such points as that. If we put upon ourselves the condition that the law must be represented by an equation of the second degree, we would find one unique determination, one curve of the second degree that passes through those five points because five conditions do determine such a curve. But if you do not put upon your thinking the condition that it must be an equation of the second degree, but can be an equation of any degree, third, fourth, fifth, and so on, there's literally an infinite number of curves that can pass through those points. In other words, there is an infinity, a potential infinity of explanations of our scientific observation—a potential infinity. You don't get a unique determination of truth, and that is why postulational science is of only pragmatic value. It works for the time being and sooner or later breaks down. We thought that with Newton's generalization at last we had truth. It lasted a long time, but it broke down finally—could not account for certain observations, as we were able to observe more acutely. It's replaced by Einstein's conception as being more adequate today and tomorrow by some other. Postulational science therefore does not give persistent truth, but only a pragmatic truth.

Now, we have a process in mathematics, and I'll try to suggest it to you in a simple case, whereby we rise from something that seems particular, literally to the infinite. Consider this series: 1 + 3 + 5 + 7 +, and so on, no end. It's the sum of the odd numbers. For determining the cardinality of any stopping point in this series, I'll put up here some Roman notation so that they're different numbers, and they're related to our final formula.

Number of Terms	I	II	III	IV	...	n	$(n+1)$...
Terms	1	3	5	7	...	$(2n-1)$	+	$(2n+1)$...
Sum of Terms	1	4	9	16	...	n^2		$(n+1)^2$...

Now, you'll notice something. If you have only a [Roman numeral] 'I' here, the sum up to this point would be 1; the sum up to that point would be 4; the sum up to this point is 9; the sum up to that point is 16. You notice a relationship between these sums and these cardinals that represent the number of terms. They are the squares of these in each case—a bit surprising.

Now, a thought hits you as you look at that: maybe that is true for the infinity of the whole series. But to go at it this way to prove it would take you an infinity of time. The mathematician is not restricted to that. Now, note this that he'll do. He'll assume that it is valid for n terms, and that the sum for n terms would be n^2 —something which is suggested by what has happened down here. Then he asks himself: if this is true, will it also be true for the next term $n + 1$? Will the sum come out $n + 1^2$? Now what you do, if that's what's gonna happen, you take and assume your first n terms here, up to this point, and say it equals n^2 , then you add $n + 1$ on both sides—oh, wait, wait, wait, here, I haven't done this quite right. No. Your n th term, now what is the form of the n th term? I

hadn't put that down. If you'll notice this is $2(4) - 1$, $2(3) - 1$, $2(2) - 1$. So your n th term will be written in that form, $(2n - 1)$. That'll be your n term. Your sum up to here comes out n^2 . That's what you assume. You add the next term. The next term will be 2 digits more. So you have $(2n - 1) + (2n + 1) = n^2 + (2n + 1)$. Would it? Yeah. Now, those who know their mathematics will recognize that this is exactly $(n + 1)^2$. In other words, for your n th term if you have n^2 as your sum, for your $n + 1$ st term, you get also $(n + 1)^2$. Therefore if it is true for this, it is true for your next term. You prove that it is true back here by actual proof, by actual inspection. Now you know it is true for an infinity of numbers. That's a process that's used in mathematical proof all the time.

Now what does that show about the mind? Here for a few steps we know with complete certainty something about the hundredth term, the thousandth term, the googolth term, for any term in that whole infinity. We know it with unequivocal certainty. Now, what does this tell us about the mind? That it is not simply something finite. That's the point I wanted to make—not from, now, from the angle of Realization but from another side, from the side of thought, conceptual thought. Support of the conception that the real mind is not something finite, not simply this brain encased in a hard shell, but something that extends, someway, illimitably. Now, the mathematician to get his proofs uses that power. He knows as truly by that proof that we put on the board, what is the sum of any number of terms whatsoever as he does those he tested. This reveals to my mind something of the mystery of the real mind: that we are not in reality finite creatures. We're as large as *Parabrahm*. And perhaps, as I've suggested, there are even deeper roots than those represented by the conception of *Parabrahm*. Some men have ascended and brought down this conception, but may we not as time goes on ascend even higher into the untracked, illimitable infinitudes, as Aurobindo speaks of them?

Now, that I think will be enough for tonight. The tape indicates we've gone about an hour and a half, and you're probably weary. Tomorrow night we will close this series with a conception which I think is a rather large integration, and that'll finish. So, I thank you, and we shall close with our closing words:

May there be peace throughout the universe.
Let the [power of the] warriors of light be made manifest.
Let wisdom guide us and love protect us throughout our lives.
Peace be with you.
And with you, peace.